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the object of hungering and thirst; ever fresh upon the taste, and ever still desired, whence the Royal prophet *Psa. xxxiv.* is led to use that exclamation—“*O taste, and see how sweet, how gracious, the Lord is!*”

He is wisdom, light, and life, unto which we are invited to the fountain of life, his people. by [him who is] the life, who is the fountain, not only of living water, but the fountain, also, of eternal life, the fountain of light, and the fountain of illumination; for from him are all these things, wisdom, life, light everlasting. He is the author of life, the fountain of life. He is the Creator of Light, he the fountain of illumination. And, therefore, thinking lightly of the things that are seen, and [“soaring high toward heaven, let us seek to drink like fishes, yet, as fishes endued with the height of reason and sagacity”], of [that] living water that springeth up unto life eternal.

The preacher anxiously implores grace from on high to love the fountain of life; “Oh, that thy summons may bring me thither to that fountain, thou God of mercy, thou Lord of goodness; that there, in company with thy thirsty ones, I, too, may drink of the living stream of the living fountain of living water! that, so charmed with its exceeding sweetness, I may abide by it for ever, exclaiming, ‘Oh, how sweet is the fountain of living water, whose water never ceases springing up unto everlasting life!’ Thou, O Lord, art that true fountain, for ever and ever to be desired, though [at the same time] ever enjoyed, and ever drunk of. Give to us evermore, O Lord Christ, this water, that it may be in us, also, a well of water living and springing up unto life everlasting. Great, indeed, is the boon I seek for; who can doubt it? But thou, the King of Glory, art wont to give great favours, and hast promised to give them. Nothing can be greater than thyself; and thou hast given thyself to us; thou hast given thyself for us. Grant us, therefore, we beseech thee, that we may know the object of our love; forasmuch as it is nought else beside thyself that we are seeking to have bestowed upon us. For thou art our all, our life, our light, our salvation, our food, our drink, our God. Breathe into our hearts, I pray thee, O our [beloved] Jesus, that inspiration of thy spirit, and wound our souls with thy love, that every heart among us may be able to exclaim *Song of Sol.* with truth, ‘*Show me him that my soul loveth, for I am wounded with love.*’

and to drink of its waters, and still thirst for fresh supplies of them evermore. “Grant, O Lord, that these wounds may be in me. [For] happy is the soul that is so wounded with love. Such an one seeks the fountain; such an one drinks of it; yet while drinking, continues ever thirsty; and [at the same time] by its longing desires keeps quaffing on; it drinks unceasingly, by continuing its thirst. Thus, in its love, it is ever seeking after him; and its cure is found in submitting to fresh wounds. And, oh, that these health-giving wounds may penetrate to the inmost recesses of our souls, through the gracious operation of Jesus Christ, our God and Lord, the merciful and wise Physician, who is one with the Father and the Holy Ghost, for ever and ever. Amen.”

[In our next number we hope to give a copy of the celebrated hymn of St. Patrick, the most ancient document extant in the Irish language.]

WE shall ever be much more anxious to promote truth, and encourage virtue, than to command admiration, or amuse our readers by originality or fine writing. We shall, consequently, be ready and anxious to reproduce the best things we can command, whether already well known to the studious or not. The truths of astronomy and geometry are just as fresh now as they were in the days of Galileo or Newton; and, as we write for the good of others and not fame for ourselves, we can afford to smile at the fastidiousness of the pedant, or the sneer of the critic. He who would be deterred by such influences, may as well retire from the strife, and leave the field to sturdier spirits. If any of our readers, therefore, are disposed to believe in the omnipotence of literary novelty, let them look elsewhere than to us, to gratify their taste. Novel and effective materials for thought we hope to supply as abundantly as the native gold of California or Bathurst, but have neither time nor inclination to waste our energies on the form of the vehicle in which the precious ore is carried forth into the world. We shall make no further apology for reprinting what may be already known to some, but new to a large number of our readers, and which, we hope, will give offence to none of them, as it treats of

#### IRISHMEN'S RIGHTS.

Every man has got his own rights, except the man that lets them be taken away from him; and it would not be hard to say what the like of such a man is, only that it is not civil to call names. Yet to have some rights, and not to know what they are, is as good as

not having them at all; so I will tell you what some of an Irishman's rights are.

Every man has a right to breathe the free air of heaven, at least; and will any one deny that a man has a right to the springs of water from the earth? Who has ever been thirsty on a warm day, and felt the freshening of a good draught from the river as it flows along? Has not every man a right to that? Now, if you will attend to a story, you shall see what all this is driving at.

It was on a hot day in August—suppose we call it the 24th; that was a very hot day once upon a time—some Irish boys were working hard in a dry part of the land where there was no water. The Shannon flowed not far from them; and when they were all dried up with thirst, off they set to quench it at those waters. But they were stopped short of the banks of the river; for the only part they could come at was fenced off with a railing, made of strong posts, very high, with spikes at the top, and a deep ditch to hinder coming near. The poor fellows could see through it, to be sure; so that they could observe that the river was broad, and shone beautifully as it rolled along. There was a gate to this fence, and a priest stood inside to take care of it; but it was bolted and barred, so that nobody could get through to get at the waters of the river.

“Please your reverence,” said one of the boys, “we want a drop of water: sure every Irishman has a right to a sup of the Shannon.”

“Never think of such a thing,” said his reverence; “you are much better without it; it is dirty water, and won't do you any good.”

“Dirty or clean, please your reverence, it will save a man's tongue from burning; and the boys are all dying with drought.”

“Och,” cries another, “look just over the river; there are plenty of them drinking of the waters on the other side.” And so sure enough there were.

“You are mistaken,” said his reverence; “those are nothing but Sasenachs—such water is only fit for heretics.”

“But is a poor Irish Roman to perish for thirst, then,” says Pat, “and the river all flowing before him, enough to make his mouth water, if it was all dried up past watering?”

Hard as they all tried, his reverence would not open the way to the river.

“Is his reverence never thirsty himself,” cried Mick, “that he has no compassion upon the throats of his flock?”

“And don't you know, Mick, that his reverence does not trouble the water when he is thirsty; seeing that he has got a regular supply of the real whisky that has passed the exciseman, besides the occasional drops of potteen? and these last are none of the fewest.”

Now, who shall deny that these poor fellows had a right to a drink of the Shannon, all large, and broad, and deep as it is, so that all the throats in Ireland would never make the sea think it was less of a river, when she kissed its broad mouth between Kerry and Clare? And yet these poor fellows were not the more like to get their right. But presently there was some one seen inside the railings, that would be trying to help the boys in their extremity of thirst. Nobody could tell how he got there; whether he scrambled over the fence, or swam from the other side, or, more likely, dropped down from heaven, sent by the holy and blessed Lord himself. He ran to the river, and dipping his hand in, he brought as much as he could in the hollow of it, and the best of good water it was: and he just handed it over to the first poor fellow that would take it; but the priest ran to stop him; and then he slipped round to the other end, with another handful of clear water; and so he slipped about whilst the priest was in a terrible passion—mad entirely. But some of the poor fellows got a sprinkling; and they that did, found it so refreshing, that nothing would serve them but they must have some more; and so they went higher up, or lower down in the river, however far it might be; and never rested till they came to the place where they could stoop down and drink, and drink, and drink, so that they never thirsted again (John iv. 13, 14); while the poor fellows that stopped outside the priest's railings were left to die; for “never mind,” said the priest, “I'll say a mass for their souls when they are in purgatory; and that will be better than a drop of water to save their lives now.”

I was going to give an explanation of this story; but there is no occasion: for is there ever an Irishman that wants to be told what it means? and why should I waste time to tell him the meaning, when surely it is in his heart he feels what it means? And is it not the Lord Jesus Christ himself, blessed be his Holy Name, who has said “If any man thirst, let him come to me and drink?”—John vii. 37. Every man has a right to “take the water of life freely.”

#### HOW IS UNITY TO BE EFFETED?

If the members of the Church of England and Ireland are ever to be reconciled to the Church of Rome, or those of the Church of Rome to the Church of England, it is obviously to be effected by other means than exciting men's passions against one another. It is easy to

foster and increase prejudice and bad feelings, either in Roman Catholics against Anglicans, or Anglicans against Romanists. *Mutual hate*, however, is as little likely to promote unity, as penal laws on the one side, or curses and anathemas upon the other. It is high time that such weapons should be laid aside, as unworthy of those engaged in the pursuit of truth; much more of those anxious to follow the example of their great Redeemer, whose advent was announced as “Glory to God in the highest, peace on earth, good-will towards men.” Let Catholic laymen, of whatever church or form of worship they may be, at least agree henceforth to repudiate and set at nought such irrational and unchristian attempts to prevent the progress of truth, on whichever side it may ultimately prove to be; and let them teach hot-headed zealots and despotic priests, that to succeed in forwarding their respective views, they must yield to the enlightened spirit of the times, and follow the example of the lowly Jesus, whom they all affect to take as their model, and whose glory they desire to promote. As long as we ourselves act on these principles, we fear not what bishops or priests may do in the attempt to put us down by any other means than calm and candid reasoning. Any other attempt, we venture to foretell, will recoil upon themselves, and stimulate, rather than repress, the growing desire to know what others say and think of the momentous matters which are of common interest to all mankind; and to clear up the doubts and suspicions which will intrude on all intelligent and thoughtful minds, whether they confess them, or whether they do not. If the whole Synod of Thurles were to anathematize us, we would tell them they will fail in quenching the inextinguishable craving for light and knowledge on the questions upon which we treat. Irishmen may remain for ever attached to the Church of Rome, but, if they do, they will at least do so, not because they are afraid to examine, or have been dragooned into maintaining such union, but because, after examination, they have sincerely come to the conclusion and belief, that there is more truth, more virtue, more learning, more piety in that church, than in any other. From such a decision there would be no appeal. Such a decision would be worthy of a wise, a good, and a free nation. Such a triumph would be the greatest jewel in the tiara of the Pontiff. If he be truly the Vicar of Christ upon earth, and can be proved to be so, we may ourselves be reconciled to his supremacy, and die in his sense of the words Catholic laymen; but, until we are convinced that the Church of Rome is truly an infallible representative of Christ upon earth, we must be allowed to discuss its claims, as becomes freemen enjoying the blessings of a free press, in a free country; and to attempt to deter either us or others from using the rights of freemen, will, we venture to predict, injure instead of advancing the cause of those who are mad or desperate enough to resort to such unjustifiable and worn-out means of propping up their cause. We crave the attention of those who may inconsiderately contemplate such a course, to the succeeding article.

#### “THE CURSE CAUSELESS SHALL NOT COME.”

Prov. xxvi. 2.

THE era of burning men's bodies, to save their souls, has passed away for ever. Fire and faggot, we venture to believe, will never again call down the vengeance of heaven: even the voluntary Indian Suttee\* seems fast passing away before the rising dawn of reason in the east. At any rate the day is long passed when Catholics could burn Protestants, or Protestants Roman Catholics, in the equally weak and wicked attempt to compel all human minds to unity of belief and doctrine. If our forefathers, three centuries ago, had studied the Holy Scriptures as carefully and piously as did St. Patrick and St. Columbanus, they would have found there what would have led them to know better. They could not have failed to find that the gracious words of the Saviour of the world savoured of a far different spirit. Blessing, not burning, was the test of his kingdom. When the Samaritan villagers would not receive him, because his face was as though he would go to Jerusalem, James and John said, “Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?” He turned and rebuked them, and said, “Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them; and they went to another village.”—Luke ix. 52-56. They would have found, and others still may find, in the same Holy Scriptures, if they would but follow the holy examples of the same Patrick and Columbanus in using them, that cursing is no more in accordance with the spirit of Jesus than burning with fire on earth, or calling down fire from heaven. Blessing, not cursing, is the Divine mode of

\* Such of our readers as have access to the *Quarterly Review* for September, 1851, No. 178, will find in it an interesting account of this important movement, perhaps the most remarkable recorded in Eastern annals. Within the last seven years, the Hindoos have exhibited, for the first time within historical memory, the phenomena of religious change. For the benefit of such of our readers as may not have access to the original account, furnished by the late Chairman of the Committee of East India Directors, we purpose giving, in our next number, a short epitome of it, containing a brief view of this deeply interesting and almost incredible movement in Hindostan.

gaining souls. "He opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted (not they who persecute) for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."—Matt. v., 2–12. They might also find that man's power to curse effectually is a mere imagination. "The curse causeless shall not come," says Solomon, Prov. xvi. 2. "On that day they read in the book of Moses, in the audience of the people, and therein was found written that the Amorite and the Moabite should not come into the congregation of God for ever, because they met not the children of Israel with bread and with water, but hired Balaam against them, that he would curse them; howbeit our God turned the curse into a blessing," "because the Lord thy God loved thee."—Nehemiah xiii. 1, and Deut. xxiii. 5. They might further find that there are times when God's judgments make desolate the earth, as well for the priests as the people. "Behold the Lord maketh the earth empty, and maketh it waste, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the priest; as with the servant, so with his master; as with the buyer, so with the seller; as with the lender, so with the borrower; the land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word. The earth also is defiled under the inhabitants thereof; therefore hath the curse devoured the earth, and they that dwell therein are desolate, and few men left."—Isaiah xiv. 1–6. And again—"The Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day."—Jer. xiv. 22. If they read further they might find, not that the priests were privileged to curse, but that even their blessings might become cursings, if they did not hear and obey his commands. "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart."—Mal. ii. 1. David, in the 109th Psalm, v. 28, gives, at any rate, advice which Catholic laymen will do well to follow, whatever course the priesthood may take. "Let them curse, but bless thou." "When they arise, let them be ashamed. I will praise the Lord among the multitude, for he shall stand at the right hand of the poor, to save him from those that condemn his soul." We, for our parts, shall endeavour to follow the commands of Christ and his holy Apostles. "Bless them that curse you."—Matt. v. 44; and Luke vi. 28. "Bless them which persecute you; bless and curse not."—Rom. xii. 14. "I call heaven and earth to record this day against you" (says Moses, in Deut. xxx.), "that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. That thou mayest love the Lord thy God, and obey his voice. And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in his book of the law, and if thou turn unto the Lord thy God, with all thine heart and with all thy soul."—Deut. xxx. 9, 10, 19, 20. On God's conditions, and on these alone, we fervently believe there may yet be good in store for our beloved, though desolate and unhappy country. That the law of man agrees with the law of God in this matter, will appear from the next article.

#### RESULTS OF EXCOMMUNICATION.

On the 20th March, 1846, a trial took place at the Antrim assizes, at Carrickfergus. An action was brought by a Roman Catholic, of the name of Charles M'Loughlin, against the Rev. Luke Walsh, a Roman Catholic priest in the county of Antrim. The legal declaration contained two counts—first, that the plaintiff was a parishioner of Culfreightrin, and the defendant parish priest of that parish; and that the plaintiff, as a teacher of the Scriptures in the Irish language, and owner of a mill, had lived on terms of intimacy with,

and possessed the good opinion of his neighbours, and made gain by his mill; and the defendant, intending to injure the plaintiff, &c., on the 11th August, 1844, during divine service in a Roman Catholic chapel, pronounced the plaintiff excommunicated, meaning thereby, that the plaintiff was unworthy of the general society of the parishioners, and that they should not have any dealings with him. The second count set out the words in which the excommunication was alleged to be made—viz., "My curse and God's curse on Charles M'Loughlin, Hugh Shiels, and John M'Cay, and on all who will work with, and hold any communication with the accursed teachers of the Irish Bible." Culfreightrin is in the glens of Antrim; and Charles M'Loughlin, the miller there, was brought up as a member of the Roman Catholic Church. He was better educated than most of his neighbours, for he could read and speak the Irish language well and grammatically. He was a man of good character, and of honest and industrious habits. About the year 1843, he became an Irish Scripture teacher, and he taught many persons to read the Word of God in the Irish language. Father Walsh set about forbidding and preventing him. He tried to persuade M'Loughlin to give up teaching, but this would not do; so he threatened that he would curse him from the altar, and tell his hearers not to speak to him. He said he would put man, woman, and child from speaking to him; that they should not walk on the same side of the road with him; that he would not get a single hand's turn to do; and that he would leave his mill as dry as the road; and that this would be intimated in the chapel; and that the plaintiff would be cursed by "bell, book, and candle."

On the 11th August, 1844, the priest did as he had threatened; and all the consequences that he had spoken of actually happened. All these facts were proved to the satisfaction of judge and jury, although Father Walsh was in court, and somewhat alarmed the witnesses; but there was no hiding the truth, and the jury gave their verdict in favour of the miller, and against the priest. They fixed the damages at seventy pounds, which the priest was to pay, as well as all the costs of the action.

Father Walsh appealed to the Court of Queen's Bench, in Dublin, and by this means he put off the payment of the money, and tried to cover his defeat; but after putting it off as long as he could, and letting the public attention turn to something else, the priest has quietly paid the seventy pounds damages and all the costs, which amounted to above a hundred more. This is a very important fact: and every Irish Roman Catholic may know, that the law of the land will protect him from the consequences of the cursing of the priest, whenever the priest dares to use a curse to hinder a man from reading that by which man lives—that is, every Word of God.—See the Report of the Case in 10th vol. Irish Law Reports, p. 19.

#### LETTER OF POPE PIUS IX.

The following letter was written by the present Pope, not quite three years since, to all bishops in communion with the See of Rome. Its interest has not since diminished, for the letter itself promises further proceedings on the same subject, which have not yet appeared.

We consider this letter one of the most important documents which has issued from the Roman See for centuries past. The subject is grave, and full of difficulty; the letter purposes to make a decision pregnant with important consequences to the Church of Rome. Such a question should be most deliberately considered; and we are, therefore, not surprised that three years should have elapsed without a report from those to whom the matter has been referred by the Pope.

The reason which induces us to lay this letter before the Catholic laity is this: in a matter of such grave importance, the Pope states that he is anxious to learn, not merely the opinion of the bishops and the clergy, but the sentiments and feelings of the laity. We conceive that this desire does honour to the Pope; that it is suitable to the character in which he had the courage to stand up, in the commencement of his Pontificate, as THE GREATEST REFORMER IN EUROPE. And we know not how we can better commence our office of providing suitable and safe subjects of thought for Catholic laymen, than by calling their attention to an important subject, on which the great head of the Roman Church desires to know their opinions. Surely, when the Pope wishes to know the sentiments of the laity on any subject, it is their bounden duty to consider that subject, and form some opinion which may be expressed to him as theirs.

To aid them in forming such an opinion, we shall, in a future number of THE LAYMAN, publish some of the most important decrees which have formerly been made on this subject by popes and councils. At the present, we shall only say a few words on the grave importance and difficulty of the question.

The question whether the Blessed Virgin Mary, at or after the moment of her conception in the womb of her mother, was subject to original sin, or whether she was free from it, first arose in the Church of Rome about seven hundred years ago. Now, this letter from the pre-

sent Pope tells us that this question has never yet been settled by the Apostolic See. It is clear that such a state of things is injurious to the Roman Church. It affords Protestants a ready argument against the advantage, or even the existence of an infallible judge, always able and always willing to settle all controversies as they arise. It is a favourite topic with their controversial preachers, and some of their churches at this very time are actually resounding with it. It is clear that such a state of things cannot continue when laymen begin to think. If the infallible judge do not decide such questions, men will begin to ask what he is for. This, no doubt, is the reason why Pius IX. now wishes to decide it.

And yet it is a grave question, whether the inconvenience and the mischief of attempting now to decide this matter may not be greater still. It has ever as yet been held among Catholics, that the office of TRADITION has been to hand down revealed articles of faith from the times of the apostles themselves; and that whatever has not been brought down by tradition from the apostles themselves, is no part of "the faith once delivered to the saints," and cannot now be an article of the Catholic faith. Now, from the Pope's statement that this question has never yet been decided by the Apostolic See, it follows that it is not now, and never has been, an article of the Catholic faith. But if the immaculate conception of the Virgin should now be decided in the affirmative (and the Pope's letter seems to contemplate no other decision), it will become an article of faith in the Roman Church all over the world. We do not see how, in such a case, the doctrine or the office of tradition can be maintained, or how it could then be asserted, that the faith of the Roman Church continues the same in all its parts, as it has been from the times of the Apostles. How shall any one then answer the Protestants when they will turn round and say (as they will), "Here is a part of your faith which was not an article of faith in your own Church yesterday, and it is an article of your faith to-day; is this faith as old as the times of the Apostles?" This is the more important, as the greatest of the Fathers, and of Roman Catholic divines in modern times, have not scrupled to affirm, that the Church of Rome has no tradition upon this subject. So said St. Bernard, the last of the Fathers; and so says Bishop Milner, an English Roman Catholic Bishop, about 35 years ago, in his "End of Controversy."

We look on this with the utmost anxiety, in connection with the recent appointment of Dr. Newman, a distinguished convert from the English Church, to the office of rector of the new Catholic university. It is well known that Dr. Newman, since his conversion, has published a book, in which he not only admits, but openly avows, that the faith of the Roman Church of the present day is not the same as that faith which the apostles delivered to the saints, and that it is hopeless to attempt to defend it as such. We look on such admissions as full of danger. If such is to be the teaching of the new Catholic university, and if such teaching is to be countenanced by decisions of the See of Rome, we see not how the controversy with Protestants is to be sustained, or how Catholics are to be kept in that faith which they have always hitherto been taught to look upon as precisely identical with the faith which the blessed apostles, St. Peter and St. Paul, once delivered to the Church.

On the one hand, we have the great scandal of leaving so important a question still unsettled, in a Church which possesses an infallible judge, whose office it is to settle all controversies as they arise. On the other hand, we see the great and appalling dangers which beset a decision, such as the Pope's letter contemplates. We no longer wonder at the three years of deliberation which have followed that letter, without any other step having been taken; and since the Pope has asked to be informed of the opinions of the laity on so grave a question, we urge upon them, while it is yet time, to make it a serious subject of thought. We shall, in our next number, give materials to enable them to do so. We desire them to take this article as an instance of the caution we shall use in submitting proper subjects for their consideration; and of the calm, dispassionate, and practical manner in which we shall treat those subjects; and, with these observations we commend the Pope's letter to the earnest consideration of laymen.

#### PIUS P.P., IX.

"Venerable brethren—health and apostolical benediction. When raised at the first, certainly by no merits of our own, but by the secret counsel of Divine Providence, to the sublime chair of the Prince of the Apostles, we undertook the government of the whole Church, we feel the greatest consolation, venerable brethren, when we know in what manner, in the pontificate of our predecessor, Gregory the Sixteenth, of venerable memory, an ardent desire had wonderfully revived in the Catholic world, that it should, at length, be decreed by the Apostolic See, by a solemn judgment, that the most holy Mother of God, the most loving mother of us all, the immaculate Virgin Mary, was conceived without the original stain; which most pious desire, the petitions presented as well to the said predecessor of ours as to ourselves continually, most clearly

\* The note to the Douay Bible, published with the authority of the Most Rev. W. Croly, D.D., R.C. Archbishop of Armagh, and the Right Rev. Cornelius Devlin, D.D., R.C. Bishop of Down and Connor, makes the meaning still more plain—"The meaning is, that a curse uttered without cause, shall do no harm to the person that is cursed, but will return upon him that curseth, as whithersoever a bird flies it returns to its own nest."

† The famine, and the tide of emigration, have well nigh fulfilled this prophecy in hapless Ireland.